

# THE CHRISTIAN CENTURY

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HOOD

AN APPEAL TO FATHERS

CHICAGO

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

## The Seven Thousand

There were seven thousand in Israel all the knees of whom had not bowed unto Baal, and every mouth of whom had not kissed him.

How the news surprised Elijah! It is always occasion for surprise, encouragement and pathos. It is a needed and beautiful reminder of the hidden resources of the kingdom of God on earth; it is a constant encouragement to the man who stands alone, God's champion of righteousness, to know that somewhere in the world there are others who care for the things he cares for, whose silent prayers assist his own outspoken but solitary exhortations. Elijah never knew that there could be so many faithful men in Israel. His cry ascended to the Lord, complaining that the children of Israel had thrown down the altars of the Lord and had turned to the worship of Baal; that they had slain the prophets with the sword; that iniquity sat enthroned with Jezebel as a supreme political and religious power in the land, and that he only was left. Hear his pitiful lamentation as he says, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." It was an encouragement and a rebuke to Elijah to be told he was not alone in that heroic and desperate undertaking; that God had seven thousand others who cared for the same things.

Luther had to stand alone and he cried, "Here I stand, I cannot do otherwise. God help me." God did help him and helped him largely because the peasants' revolt had prepared the mind of the common people of Germany for just such a movement. Robert Brown had to stand alone in England, when for the sake of religious freedom he found himself imprisoned in dungeon after dungeon, in some of which he could not see his hand before his face, yet he was not alone and the Puritan movement grew by leaps and bounds and out of it came America. There is always the 7,000 somewhere who have not bowed the knee to Baal nor kissed him.

\* \* \*

But the text involves a two-fold pathos. It shows us to a pitiful degree the lamentations of the great prophet, Elijah, and it shows us also the sad state of Israel in which a country whose united effort might have involved such spiritual potency was permitted to become ineffective.

Why did not Elijah go back to Israel and organize the 7,000 and with them rouse the conscience of the nation? What might he not have done with

such a host! 7,000 was the number of David's horsemen in that great expedition of conquest by which he extended the borders of his kingdom from Damascus to the southern desert.

Seven thousand was just the number of the men of might whom Nebuchadnezzar carried away to Babylon along with artisans and people of royal birth, and the withdrawal of these utterly broke the spirit of the Jewish nation.

The lack of these 7,000 was fatal.

\* \* \*

Then, 7,000 was the number of the young men of the princes of the prophets, who had not defiled themselves, and who girding themselves together under the leadership of the king and, with the moral inspiration of the prophet, fell upon the hosts of Benhadad and put them to utter confusion.

What might not a prophet have done with 7,000 men at his back if he had known how to organize and lead them and make them an effective instrument in the righting of a great wrong! Elijah could call down fire from heaven, but he could not call around him the men who really believed in the things in which he believed, and that sometimes is quite as important. His prayer shut up the heavens, but his voice could not rally his companions on earth; all day long he stood upon the mountain top beside the unburnt sacrifice; alone amid the 450 prophets of Baal, alone with king and court against him, and all the time there were 7,000 people in hiding who ought to have been at his side. It is encouraging to know that the 7,000 were somewhere. It is most disheartening to know that throughout that terrible crisis they left the prophet in isolation and permitted him at length to face discouragement and despair because he stood alone.

Where are the seven thousand? There are prophets who are struggling against hopeless odds, who might be saved from disheartening loneliness if some of the good people now in hiding would speak out. There are ministers ready to give up because they cannot find even seventy of the seven thousand. Let us not blame too severely the brave old prophet who thought that all God's plan depended on him. Let us rather blame and exhort the men who should be standing by him to break their silence, to leave their timidity and selfishness and rally to assist the right.

You may not know where all the seven thousand are, but if you can find one of them and bring him to the doing of his duty you will do a good thing.

Are you one of the seven thousand?



# THE CHRISTIAN CENTURY

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## The Old and the New

The present moment gets its meaning from the past and from the future. The wisdom of the past, whether we acknowledge it or not, guides our actions. Whether our work is worth while depends upon the demands we feel we can legitimately make upon the future.

In Matt. 13:52, the function of the teacher in relation to the old and new is stated. The Christian teacher is neither a reactionary nor an iconoclast. He is an interpreter. He looks for truth and he acknowledges it wherever it is found. He does not boast that he is orthodox or that he is heretical. His desire is to have something to give to those who come to him for instruction. He is a man of his time. He studies its thought and activities. He tries to understand the doubt and the faith of his generation. If men think in terms of law, he thinks in terms of law. If the biological method is in the ascendancy, he uses it in his study of religion and morality and in his teaching.

The old paths seem to many of us the easiest to follow. We know when the strain comes and when we can rest ourselves. Then, our fathers have walked in these paths. They were wise men and good road-builders. We should lose, we fear, some of our appreciation of them if we should desert the ways in which they walked. We believe in social and religious continuity. The truth is timeless, we think, and therefore we should beware of new ideas and new forms of expression. We are right in holding that our fathers found truth and that we should hold to what they found. We are wrong if we are of the opinion that we shall lose our appreciation of them if we enter new paths. They were pioneers. They accepted what the past gave them and they used it in gaining new truth. We shall know them better if we follow their example.

Jesus fulfilled the law by showing its meaning, by pointing out what was fundamental in it. Thus he enabled the world to dispense with its ceremonies. These were only pedagogical necessities in the days of humanity's childhood and youth. He further changed the emphasis from the outward to the inner. He bade his disciples judge themselves what was right. This meant that their reason was to be held in honor and that it was required of them to cultivate their spiritual understanding. His words do not constitute a code of ethics; they reveal him to the discerning. To receive them as a code is to introduce confusion into our lives. To treat them as helps to an understanding of him and to the adjustment of ourselves to the spiritual environment is to bring order and freedom to the life within and to make ourselves forces for progress. The old then ceases to be a burden to us; it becomes food for our souls, a way of freedom and not of slavery.

The difficulty with our creed making is that we regard our statements as final. Life is too complex to be confined within the circle of any creed, whether written by philosophic Greeks, learned Germans or learned Englishmen. Our quarrel, then, is with those who ask us to accept one of the historic creeds as a full and satisfactory statement of our faith. As testimonies to the faith of their writers they are of great value. They deal with questions in which we are interested and their statements will prove helpful to those of us who take pains to understand them in the light of their origin. The old creeds are good. We do well to study them. But to allow them to prescribe the limits of our thinking is a poor way to honor them. They are stepping stones to higher things. Our faith must be our own. We must do some thinking of our own, even if we grant that we have neither the learning nor the insight of the fathers.

The old faith, loyalty, and love we wish to preserve. The old wrongs we must destroy. The new earth is to be one wherein dwelleth righteousness. "The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and liars," shall have no place in the new social order. Our fathers had to tolerate some evils which we may hope to eradicate. They have given us political freedom and they have left us an educational ideal. We respect the rights of the individual because they showed us how. We must gain industrial freedom. We must destroy all commercial agencies that war against the happiness and health of childhood and the purity of womanhood. Lying in business must be treated as treason to humanity and the liar must have his just punishment. Intelligence, health, happiness, righteousness will characterize the new order. (Midweek service, June 18, Matt. 13:52; Jer. 6:16; Matt. 5:17-18; Heb. 8:8-13; Rev. 21.) S. J.

## The Safest Frontier on Earth

Great preparations are under way for the celebration of the 100th anniversary of the signing of the treaty which ended the war of 1812. There is to be an international memorial at Niagara Falls, a monument on both sides of the river. Possibly it will be an international bridge. That will be a fitting monument.

But the best monument is the row of crumbling forts and rusty guns all the way from the eastern boundary of Maine to the western boundary of Oregon. Three thousand miles and more of frontier lie between Passamaquoddy Bay and Puget Sound, and in all that distance not a shot gun points menacingly from either country toward the other.

It is the largest, the securest, the safest frontier on earth. Its hundreds of miles of water-front are safely guarded by two old tubs, one of them flying the Union Jack and the other the Stars and Stripes. When we wanted to show at the world's fair a battleship more modern than the old Michigan or the three ships of Columbus, we built one out of brick—an eminently successful ship she was, answering every purpose.

The most dangerous international boundaries on earth are those where forts are most modern, where troops are thickest, and cannon double-shotted. The most dangerous coasts on earth are those protected by the largest battleships. The safest frontier in the world is that between the United States and Canada. It stands an object lesson to all nations.

Why are they so slow to learn?

## The True Democracy

Democracy—the etymology of the word tells the story. It is two Greek words—*demo*, the people, and *kratos*, a power—it is power increasingly possessed and exercised by the people. Lincoln defined democracy as it expressed itself in government "as a government of the people, for the people and by the people." What a fine symbol of democracy is Lincoln. Look at his great, strong, sad face—a man raised up out of the common forgotten soil of humanity to be a great nation's leader in an hour of terrible trial. In him you see what the common clay of humanity may become when it is used and infused by the divine spirit.

Here in America we are trying to express this great idea. We are expressing it in the realm of education. We seek to educate everybody. We seek to educate their hands as well as their heads. We prepare boys and girls for the shop and the factory, as well as for the college and the university. We believe in making our boys and girls useful as well as accomplished. We give them a vocational training as well as a cultural education. We seek to make them capable as well as learned. And the youths and the maidens who go to college will be told that they must serve their own generation or they will be false to their alma mater. The old education educated the privileged class away from the masses. The new education educates the masses to enjoy more and more privileges. There are people in America who are afraid lest we will "educate people out of their station." But that is the glory of America. America spells opportunity. No American boy or girl needs stay in any class. American society is not static. If an American boy or girl has worth or gains in value to society, they may move up to any station.

And we are expressing this idea of the worth of man industrially. Industrial democracy is one of the slogans of our day. The cultured class of the past was a segregated class. The gentlemen of the old school and the ladies of the old regime had plenty of time to be courteous and cultured. They lived a leisurely, protected life. But today a man must gain and express his culture in and through his work. The only vocations respected in ancient society were statecraft and war. That of the clergy was added in the middle ages. The necessary hard work was done by those who were in partial or complete servitude. Manual work was regarded as dishonorable. Now all work is honorable. A man today is not honorable except as he renders some real service to mankind. Never again shall one race or class enjoy a freedom that will be founded upon the slavery of another race or class. Liberty to be of real worth must be for all. It must not be for the few at the expense

of the many. All are agreed that social conditions are not what they should be. There are too many excessively rich men, and there are far too many excessively poor men. We don't know yet how to distribute our wealth. Socialism suggests as a remedy the development of a class consciousness in those who do the hard work of the world. Socialism is undemocratic. It would create a class war. Industrial democracy tells us that every prosperous community creates more than it can consume. That social surplus we must learn to distribute fairly, honestly, fraternally.

We are expressing this idea of the worth of man politically. More fundamental legislation in favor of popular government has been enacted since 1900 than was enacted in the previous century; and that which has been adopted, is but a small part of the program that is pending. Democracy is growing. There is more of it in the world today than ever before. Never did the word mean so much. Democracy is a youngling yet. But it has wrought wonders. It has reformed our prison system. It has revised our criminal code. It is humanizing our shops and factories. It will eventually abolish war. It will one day establish a confederacy of nations. It is slowly substituting the word brother for the word barbarian. It is one of the operating tendencies of our time. Men are becoming increasingly democratic in spirit and in outlook because their minds and hearts are keyed to the note of democracy which is the genius of the program of Jesus. The ethics of Jesus is becoming the ethics of mankind.

### What the States Are Doing

Massachusetts has on its statute books a minimum wage law that instructs the governor to appoint a commission of three persons, and authorizes this commission to establish minimum wage boards for the determination of the wages of women and minors. Ohio has adopted a constitutional amendment that authorizes the enactment of minimum wage legislation in that state. Governor Sulzer, of New York, in his inaugural address, earnestly recommended a minimum wage law for the Empire state. Here are his words: "To secure protection that other workers have won for themselves through organization, we should carefully consider in this state the establishment of wage boards with authority to fix a living wage for conditions of work below which standards no industry should be allowed to continue its operations." Several state legislatures are considering this question. Wisconsin has an "Industrial Commission." Professor John R. Commons, a member of that Commission, insists that "a minimum wage standard is essential for the protection of labor." He declares the minimum wage "to be the final rounding out of a great scheme of labor legislation." Oregon and California are considering this question. On March 19, Governor Spry of Colorado signed a minimum wage law which makes it obligatory to pay every woman worker in that state at least 75 cents a day. Lieutenant Governor O'Hara, of Illinois, is conducting an investigation that looks forward to the passage of a minimum wage law in that state. He has suggested a conference of governors to be held at an early date in Springfield, Ill., for the purpose of formulating a uniform minimum wage law. The governors of many states have agreed to attend that conference.

### The Complexion of Civilization

Is civilization growing dark-skinned? That is a fair question. The conquering races of the world have been fair. The colonizing people have been the light-haired, long-headed type, but the world's skulls are said to be growing more round, the axis from front to back shortening in its proportion to the transverse line from right to left. The long-headed type, the restless, colonizing type, the energetic, fair-haired people move out and subdue the world. The dark-haired people stay at home and with them the race becomes phlegmatic and well content with itself. Complexion is a mark of race and a visible token of character.

Scientific observers declare that the light-haired type is growing rare in Great Britain. For the vast majority of young Englishmen there is no reasonable prospect of advancement in their country. The energetic, the restless, the adventurous leave it, and these are in good proportion the people of light hair.

Now the vital question arises whether that adventurous race that conquered land and sea is adapted to settling down and dominating industrial civilization? Light-haired races are sailors, pioneers, adventurers, ranchmen, farmers, explorers, but the world has grown too small for them and we now must have a race of people content to deal with smelters and shuttles and looms and lumber yards.

It is said that dark-skinned people on the whole adapt themselves better to town and industrial life than do fair-haired people. Are we to find that the race is not to the swift, nor the battle to the strong? Are we to discover that the lithe, nervous, energetic men from the Northlands must give way to solid, bullet-headed, dark-haired folk from farther South?

If so, history will reverse itself, for the cold lands of the North have been civilization's reservoirs. There have grown up the hardy folk who have learned to save enough in a short summer to keep them alive through a cold winter and to push out and conquer

hunger and cold. Are we to lose them because, like Alexander, they have no more worlds to conquer? Alexander, by the way, was fair-haired. Is the battle henceforth to the slow-going child of the darker skin, and must industrialism furnish a weapon that is to reverse the processes of history? It is a fair question and one which scientific men are now discussing with considerable acumen.

We do not pretend to any expert knowledge of the problem involved, but we note the discussion with a considerable degree of interest.

## On the Book Table

### Some New MacMillan Books

**THE PROBLEM OF CHRISTIANITY.** By Josiah Royce. In two volumes, \$3.50, net.

A work of great importance to all students of religion and philosophy and to the general reader who keeps abreast with progress in these fields is Dr. Josiah Royce's "The Problem of Christianity," in two volumes, the first, "The Christian Doctrine of Life," and, the second, "The Real World and the Christian Ideas."

Volume I is a study of the human and empirical aspects of some of the leading ideas of Christianity; Volume II deals with the technically metaphysical problems to which these ideas give rise. The two volumes are contrasted in their methods, the first discussing religious experience, the second dealing with its metaphysical foundations. They are, however, closely connected in their purposes, and at the end the relations between the metaphysical and the empirical aspects of the whole undertaking are reviewed.

The "Christian Ideas" which Dr. Royce treats as "leading and essential" are, first, the Idea of the "Community," historically represented by the Church; second, the Idea of the "Lost State of the Natural Man," and the third, the Idea of "Atonement," together with the somewhat more general idea of "Saving Grace."

"These three," Dr. Royce says, "have a close relation to a doctrine of life which, duly generalized, can be, at least in part, studied as a purely human philosophy of loyalty and can be estimated in empirical terms apart from any use of technical dogmas and apart from any metaphysical opinion. \* \* \* Nevertheless no purely empirical study of the Christian doctrine of life can, by itself, suffice to answer our main questions. It is indeed necessary to consider the basis in human nature which the religion of loyalty possesses and to portray the relation of this religion to the social experience of mankind. To this task the first part of these lectures is confined, but such a preliminary study sends us beyond itself."

The second part of these lectures considers the neglected philosophical problem of the sense in which the community and its Spirit are realities.

**THE COUNTRY CHURCH.** By Charles O. Gill and Gifford Pinchot.

Is the country church growing in size and power, or declining? Is it doing effectually the work which belongs to it? These are in the main the questions which Charles Otis Gill and Gifford Pinchot consider in their new book, *The Country Church*, to be published this month. The book is not a collection of opinions as it was found that there were almost as many who believed thoroughly in the country church and the work which it is doing as there were those who were doubtful of its efficacy. The volume is rather made up of facts brought forward by the personal investigations of the authors, and conclusions based on these facts. It is published under the authority of the Federal Council of the Churches of Christ in America.

**THE INSIDE OF THE CUP.** By Winston Churchill. \$1.50 net.

"The Inside of the Cup" is undoubtedly the best novel Mr. Churchill has written. As a powerful study of the modern tendencies in the Church and their new relations to life, it sets forth in masterly delineation the personal history of a young clergyman and the transformation of his views and attitude toward the great social problems of the times.

The romance of "Richard Carvel," the realism of "Coniston," and the deep social significance of "A Modern Chronicle," are repeated in this powerful story.

In conception, consistent character drawing, and style, "The Inside of the Cup" reveals Mr. Churchill again as America's foremost novelist.

This novel will evoke not only the admiration of Mr. Churchill's many readers but it will undoubtedly become the most discussed book of 1913.

The MacMillan Company, New York.

Words speak louder than actions when the words are true and timely.



## The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

### Northern Baptist Convention

The Northern Baptist Convention was held at Detroit May 21-28. More than 1,000 delegates were announced as accredited by President Henry Bond at the first session. Hundreds of others straggled in later. The Unification process, whereby all co-operating societies were merged into one General Convention, was seen to be working beautifully, and without a hitch, for the first time. No one seemed to be afraid that some ecclesiastical Jesse James was about to swoop down upon them, and divest the delegates of their liberties. Brotherly love characterized the convention, likewise common purpose and mutual confidence.

The American Baptist Foreign Missionary Society reported favorably upon the union enterprise at Nanking, China, in marked contrast to the ungentlemanly action of the delegates of the Southern Baptist Convention, which forced a missionary to stop his speech advocating the same thing. That report says: "The East China Union Medical School at Nanking, maintained by seven missionary societies including our own, has now become the medical department of the University of Nanking. Through this action our society has become related to this institution which promises to influence strongly and helpfully all missionary and Christian education in Eastern China." Co-operation has not been limited to educational work. At the urgent request of the board of directors of the China Baptist Publication Society and upon recommendation of the South China Conference, Rev. Jacob Speicher, of Kityang, has been transferred to Canton as our representative in the work of the Publication Society. Plans have been presented for the union of the three missions occupying Hanchow in an institutional evangelistic center in that city. Most important of all, however, have been the interdenominational continuation committee conferences held by Dr. John R. Mott in a large number of the important missionary centers of India, China, Korea and Japan. In these conferences co-operation seems to have been the most important topic under consideration and encouraging progress is reported both in the spirit of unity and in measures to secure practical co-operation of the different missionary bodies occupying the same general area.

The total number of missionaries as shown in the statistical tables is only 694 as compared with 722 reported one year ago. This decrease is due to the transfer of a considerable number of missionaries from the active list to the list of those who have retired from active service. In the light of such changes as these we are led to realize more and more clearly that the abiding force in missionary endeavor is not the human agency but the Lord of the harvest himself, and in that eternal and omnipotent Power we rest our confidence for the ultimate triumph of the task in which all are engaged and to whose consummation each contributes his share as opportunity is given.

The statistics show, in heathen lands, 5,434 native workers; 827 self-supporting churches; 159,929 church members; baptisms 10,040; number of pupils under instruction 63,386; native contributions \$122,312; patients treated, 47,760.

### One Obstacle to Christian Union

Without any comment whatever, except as may be implied in the five words that form the headline to this item, we re-print a portion of Editor J. B. Gambrell's editorial in the Baptist Standard (Dallas) of May 22:

The Sunday-school Board made a report of an enlarging business. The business for the year ran far over \$300,000. Next year the new office building will be ready for dedication when the Convention meets in Nashville.

There was a real debate over the International Lesson Series, free and vigorous. No harm was done but great good. The doom of the old hop, skip and jump method has been pronounced. It lingered entirely too long superfluous on the stage. The Convention reached a happy conclusion. Our own lesson committee will stand for us and revise the lessons suggested by the International Committee. The graded lesson system will rapidly take the place of the lessons on the old plan. These give opportunity for real teaching. Our board has the matter in hand, and I think we may all wisely coöperate with the Board in perfecting the graded lessons.

On more than one topic the question of union in work with other denominations came to the surface. My own views are settled. The truth first; then as much co-operation as is practical. I consider the union and co-operation of Baptists among themselves immeasurably more important than union with other people. That is going to be my first care. I will never be a party to mongrelizing

the truth for the sake of a spurious union. But it would be equally foolish for Baptists to refuse to co-operate with other Christians to accomplish common ends where it can be done without detriment to the truth. We must keep in the middle of the road and keep right on. And this is what the Convention indicated it will do. No one could fail to see that there is a growing opposition in the Convention to allowing self-appointed men of all sorts to frame up schemes for doing all sorts of things, and foist them on our churches. I think what was felt and said and done was altogether wholesome, and there was a unanimity in conclusions which gives encouragement to us all. The statement by Secretary Willingham that the Board stands for having our own theological schools met with favor though no test vote was taken.

### Dr. Stimson on Congregational Unification

The Congregational exchanges more and more are crowding their pages with the pros and cons, mostly pros, of ecclesiastical unification. A committee of nineteen representative Congregationalists some time ago published in advance its proposed report to the forthcoming National Council. That report is evoking much epistolary matter, and frequent page-articles. The various societies of the Congregational churches are as loosely attached to each other, corporately speaking, as our own. It is proposed to unify these societies into practically one general convention, just as the Northern Baptists have done, and just as the Disciples of Christ are about to execute. Among the latest champions of Congregational Unification is Doctor Henry A. Stimson.

In an article in *The Congregationalist* (Boston), of May 29, Dr. Stimson goes into ancient Congregational history, and comes out with flying colors for unification, as follows, in part:

"With this history behind us, it becomes us to recognize that Individualism has been our curse, as Separation has been our fetic. Today unity and organized fellowship can alone be our salvation. Other Nonconformists have learned how to work together, to differ, and yet to abide in love. Fellowship has been to us little more than an expression, while our flag has been our Individualism, which bears the same relation to Independence that license does to liberty. We are called now to work out our Independence in the bonds of a union of our churches, which will enable us to turn toward our brethren of the other denominations with a united front and the outstretched hands of a fellowship which is to be as genuine and thoroughgoing as it is open-hearted and brotherly."

A straw vote was taken recently at the Fall River meeting of the Massachusetts Congregational State Association. This straw vote indicates that the measure will be adopted. Not less than 100 votes against 28, was the way the vote sized up for unification among those delegates.

### Modern Pastoral Calls

Doctor Henry Alford Porter, pastor of the "big Baptist church" of Louisville, has at last been enticed away from that burg to Dallas, Texas. The Dallas brethren will give him \$6,500 a year, an assistant pastor, a secretary, an automobile and a chauffeur to boot, for his services as pastor in Dallas. Louisville will give him resolutions of regret, and for years probably nurse a grudge against Dallas. Dallas has been after Doctor Porter for many months. Last fall the Dallas people had Doctor Porter in their city and pleaded with him to come over and help them. Doctor Porter turned them down. When he came back to Louisville, and told his Louisville congregation all about it, a congregation that packed the Walnut Street Baptist Church rose up en masse and gave their idol a sensational ovation. The other day, Doctor Porter was in St. Louis in attendance upon the Southern Baptist Convention. The Dallas people were there also. Dallas worked on Doctor Porter's nerves, let us suppose, and at last succeeded in luring him to the Lone Star state, where he will now be among the highest priced pastors in Texas. Such is a modern call to become a pastor. It is little less than highway robbery! The Dallas brethren must be congratulated, but the Louisville brethren—what of them? Are condolences in order?

### Advertising Ministerial Pensions

The Board of Ministerial Relief of the Northern Presbyterian Church has struck out a new and brilliant way to advertise its campaign for a general endowment fund from the proceeds of which its aged ministers may be pensioned for life. The scheme is to reprint and distribute no less than 75,000 copies of Thomas Nelson Page's story "The Shepherd Who Watched by Night." It is a story calculated to arouse sympathy for the veterans of the Cross. The Presbyterian Board's aim is to raise a \$10,000,000 endowment fund. Interest in this aim will be intensified, it is thought, by the reading of Mr. Page's noble story. Mr. Page himself, who originally had no idea that such a use would or could be made of his work, declares that his hope in writing the story

was to develop just such a sentiment. Would it not be a splendid thing if our own Board of Ministerial Relief could have this story re-printed, too, and distribute it broadcast among our fellow-Disciples to advertise its work and its aims?

### Southern Presbyterians and Federal Council

For months before the General Assembly of the Southern Presbyterian church met in Atlanta in May, it was felt that the Presbyterian church, U. S. would withdraw from the Federal Council of the Churches of Christ, because of alleged liberal views of President Shailer Mathews. The Southerners feared that their reputation for orthodoxy had been compromised by the election of Doctor Mathews. Opinion was evenly divided when the assembly met. When the matter came to a vote, opinion changed and veered around to a surprising majority in favor of remaining in the Federal Council.

It was in connection with this theme of federation that Dr. R. F. Campbell of Asheville proposed in the Southern Assembly a very interesting plan for increasing the importance of the other specialized Federal Council of Presbyterian denominations. He advocated the creation of an upper house of that federation, in which the different denominations concerned shall have equal representation, just as the states in the national senate. With the existing federation to serve as a lower house—representation therein being proportionate to membership—a joint body would be created in which the lesser denominations would not be overwhelmed. The plan was laid over for a year.

### Episcopalian Representation

An interesting discussion is going on in the Episcopalian press about the basis of representation in the General Convention. The house of delegates in the General Convention, which meets next October in New York City, is composed of eight delegates for each of the sixty-seven dioceses, no matter how large or small the diocese may be. The diocese of New York with its 89,944 communicants has no more representatives in the General Convention than the diocese of Springfield with its 3,733 communicants. Pennsylvania with 58,198 communicants will have the same number of votes as the diocese of Fond du Lac with 5,395. The diocese is the unit of representation. This will have an immensely important bearing on the question of changing the name of the Protestant Episcopal church to that of American Catholic Church. The eastern dioceses are fostering a movement to change this basis of representation. It does look ridiculous that a "high church" diocese like Fond du Lac can wield such a disproportionate influence. This is the diocese that is leading the "high church" name-changers. The democratizing of the House of Delegates in the General Convention would go a long way toward putting a quietus on Fond du Lac and similar small dioceses.

### Congregational and Baptist Union?

Union of the Baptist and Congregational denominations could be effected within one month if a uniform method of baptism could be agreed upon, according to Rev. Dr. Ambrose W. Vernon, a Congregational minister of Brookline, Mass., who addressed the Baptist ministers' conference at Boston May 29, on "Church Unity."

He reviewed the work and tenets of both denominations, spoke of their influence in the world for evangelism and said that united they could be of untold worth.

"The entire thing," he said, "that is holding the Baptists and Congregationalists apart is the matter of baptism and whether persons should be dipped or sprinkled. We could unite within one month if baptismal form could be agreed upon. And you Baptists are so much larger than the Congregationalists that I should think you would give this serious thought and take a chance."

### Dr. Henry Van Dyke Another Heretic?

Dr. Henry Van Dyke of Princeton says he is a heretic, if his son Tertius is. The other day Tertius Van Dyke was licensed to preach by the Presbytery of New York City. That action was protested by prominent members of the Presbytery on the ground of the liberal views of young Tertius Van Dyke, graduate of the Union Theological Seminary. Well, Tertius Van Dyke was ordained in Brick Presbyterian Church, where his famous father was until recently pastor. Doctor Henry Van Dyke preached the ordination sermon, and in it, according to the Christian Intelligencer of May 21, he came to the defense of his son's liberal views, saying if the son is heretical the father is also. Think of the author of "The Gospel for an Age of Doubt" saying that! What's next?

About as lifeless a thing as we ever see is a stone. But Paul says that believers are "living stones," built into a temple, having, it is suggested, a grip to hold on and a will to stay put.

## From Near and Far

Ten new secretaries will be sent to China, India, and Japan to promote religious and social activities as a result of a luncheon held recently in the University Club, Chicago, at which G. Sherwood Eddy, general Y. M. C. A. secretary of Asia, and Fletcher S. Brockman, national Y. M. C. A. secretary of China, referred to the opportunities for Christian service in the Orient. Since the dinner those present have pledged sufficient funds to support the work of the ten new secretaries for the next five years. For a number of years the Chicago Y. M. C. A. has supported two secretaries in Hongkong, China. With twelve representatives in the Orient, the Chicago association is said to lead all other Young Men's Christian Associations in missionary enterprise.

Eighteen delegates to the International Peace Conference to consider plans for the celebration of the hundredth anniversary of the treaty of Ghent visited the University of Chicago on May 16. At the meeting in Leon Mandel Assembly Hall President Harry Pratt Judson presided and gave the address of welcome, and Sir Arthur Lawley, former Lieutenant Governor of the Transvaal and Governor of Madras; Mr. T. Kennard Thompson, president of the Canadian Club of New York; and Dr. E. R. L. Gould, formerly of the University of Chicago, made addresses. The hall was filled with an enthusiastic audience of students.

An interesting experiment is being tried in Philadelphia. An earnest campaign is being conducted against vice as it is entrenched in houses of prostitution. The mayor and voluntary agencies are coöperating. The "experiment" alluded to above consists in offering to provide attractive and comfortable homes for women who want to or can be persuaded to give up a life of vice and become virtuous, respectable. There have been several acceptances of the offer made, but comparatively very few.

Resolutions involving changes in the evangelical work and the financial system of the denomination were adopted at the recent conference of Seventh Day Adventists at Takoma Park, Md. One resolution called for the raising of 20 cents a week from every member of the church for the support of missions and for the liquidation of its debts. The other released all ministers from the institutional affairs of the denomination to devote their entire time to the specific work of preaching.

A Sunday observance campaign is on in Tacoma, Wash. Practically all of the leaders in religious work are enlisted in it. Though the campaign has only begun, the friends of the European Sunday are showing marked signs of nervousness. The mayor and many of the leading business and professional men are supporting the movement heartily.

The U. P. church of Johnstown, N. Y., with a membership of 206, gave to missions last year \$2,710, or an average of \$13.15 a member. This is an increase of \$1.94 per member over last year's report. Dr. James A. Williamson is the pastor, and a layman who saw the opportunity to press the mission question worked by his side.

Congregations in Omaha, Neb., were given the unusual experience June 1 of being addressed by editors. Thirty-five newspaper men, in attendance at the Nebraska Editorial Association meeting, occupied city pulpits, speaking on the theme, "What the Press of Nebraska Is Doing to Raise the Standard of Morals in the State."

Mrs. Woodrow Wilson is taking an active personal part in the Washington City civic betterment movement, breaking the precedent which has barred the mistresses of the White House from such activities.

An agent of the New York City Bureau of Social Hygiene called on one hundred and twenty-two real estate firms of that city, of whom only seventeen declined to rent property for avowedly immoral purposes.

Dr. J. Wilbur Chapman, Mrs. Chapman, and Mr. and Mrs. Charles M. Alexander have just landed at Vancouver, B. C., returning home from nearly two years of evangelistic work which they have conducted in Australia and New Zealand.

A great amphitheater is to be constructed in Garfield Park, Chicago, capable of accommodating 9,000 people. The idea is to provide a great open-air place where plays can be given for the benefit of the public and where conferences can be held.

Pres. John Willis Baer of Los Angeles, told the Presbyterian Assembly he would "rather go staggering drunk to the gates of heaven, an unconverted man, than to go as a Presbyterian elder who has rented his property for brothels or saloon purposes."



# Some Aspects of Provincialism

A Sermon Delivered at First Church, Louisville, Ky., May 25.

By E. L. Powell

"We will find our text recorded in the fifth chapter of the epistle of Paul to the Galatians, the thirteenth verse: 'For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but for love serve one another.'

"My subject is entitled 'Some Aspects of Provincialism.' The Copernican astronomy gave us an universe, and man no longer dwells in provinces, but in a world each part of which is related to every other part, and all of which constitutes a splendid, glorious unit. It would seem that provincial thinking and provincial life would be almost an impossibility under the inspiring influence of the new conception of the world. We are almost compelled to think in terms that are universal. We must entertain world conceptions and think in world terms.



E. L. Powell.

"What is provincialism?"

"It is the antithesis of the large, the expansive, the unlimited, the universal. It is to have a limited program whilst God and the angels are bidding us dare great things and achieve great things. It is mistaking the ceiling for heaven's infinite dome. It is being content with the rumbling of cart wheels when it is our privilege to listen to

angelic music. It is having to do with the segment rather than the circle; it is hitching our wagon to a post rather than to a star. It is living and moving and having our being in thought or in activity within the narrow and the bounded rather than in the great universalities of thought and of life. It is choosing the lake for a yachting expedition rather than the ocean that we may feel the infinite suggestiveness and meaning of the unbounded.

"Provincialism is the antithesis of liberty. It is the antithesis of all that is associated with largeness, with greatness, with unbounded opportunity, with unlimited service.

## Some Harmless Kinds of Provincialism.

"There is a good-natured sort of provincialism which expresses itself in contented ignorance, smiling, benevolent and harmless. It prefers home-spun to satins and silks. It chooses the tuning fork rather than the pipe organ. It sings of the good old days. It is satisfied to hear the cackle of its burg and to think of that cackle as the wave which goes around the world. It knows nothing of higher criticism; it cares less. David Harum would be its type in the world of affairs. Its feminine manifestation would suggest a religion of old lace and lavender, fragrant with perfume and redolent with the tenderness and sweetness of dear and hallowed and sacred memories. It stays at home because it does not love to travel. It prefers the fireside because it does not care for the battle. It is altogether amiable and sweet-spirited and content. The world moves on in its largeness, in its great currents of enterprise and high endeavor, but this good-natured provincialism smiles and is satisfied, but has no interest in world movements.

"And there is the provincialism of the heart, associated with culture, associated with travel, associated with great thinking, associated with great enterprises, associated with world citizenship. It is the provincialism of the heart which makes possible patriotism, and however well traveled and far traveled such an one may be, he lives in his affections and in his sympathies, in the old home and not very far from the old cradle of his childhood, and not very far from the old cemetery in which his loved ones are buried. He is catholic in his interests, catholic in his sympathies, catholic in work, catholic in giving unlimited expression to his faculties and powers, but in his heart he is a provincial, and he can feel even

as this good-natured provincialist of whom I have spoken feels, the significance and the sweetness of the old oaken bucket which hangs by the well.

"God save us from that sort of liberality that is not born and is not sustained and is not nurtured by the provincialism of the heart.

## Harmful Religious Provincialism.

"But tonight, my friends, I wish to bring a message concerning a provincialism in the life of the church, which is limiting, dwarfing, hindering, destructive and utterly antagonistic to the meaning and spirit and significance of the religion of our Lord and Saviour Jesus Christ. I speak of the provincialism which may be stated as denominationalism. Denominationalism is provincialism with all of its dwarfing and hindering and restraining power, and the awful fact is that the church of today is provincial in its limited and bounded denominational life.

"First of all, denominationalism closes the doors of the soul to other truth than that which a particular or individual denomination holds, as its special depositary. The Apostle Paul writing to his Corinthian brethren, warns them against this very spirit of provincialism, which makes it impossible for them to receive truth from all sources and through all influences and agencies which may have truth to impart. Said he to these people, 'Why do you glory in men? You are constituting sects in the church, you are beginning the inauguration of denominationalism in the church.'

"Some of you say, 'We are for Paul,' as though Paul could satisfy all of the demands of your soul for truth, as though Paul held all the immeasurable gospel of the universe in his message. Some of you glory in Apollos, and you are perfectly content to move and to have your being within the limited circle of his influence, and bounded by the limitations of his message. Some of you gather yourselves in a party around Cephas, and you are perfectly content with the aspects of truth presented by Cephas. Do you not see that you are impoverishing your own souls? You have the right to all that Paul can give you; you have the right to all that Cephas can give you; you have the right to all that Apollos can give you. Why do you narrow yourselves by your partyism and accept only that which is stamped Pauline, or accept only that which is stamped with the name of Apollos, or accept that which is stamped with the name of Cephas?"

## The Shame of Denominationalism.

"A divided church is guilty of soul robbery. I thank God for Luther, I thank God for Wesley, I thank God for Alexander Campbell, I thank God for all of the great leaders who have given their great messages to mankind, and one certainly would be very foolish to join with others in forming a party whose religious life and faith should be bounded by the personality of either Luther or Wesley or Campbell. Denominationalism is absolute impoverishment. Denominationalism says, 'We are content to receive an aspect of truth rather than to claim all the glory, all the power, all the shine of the whole truth as it is represented in him who is the inspirer and Lord of every messenger of truth who has come with his partial and fragmentary message to mankind.'

"But, furthermore, denominationalism, through its theology, has provincialized the church in that its speculative and metaphysical theology has absolutely kept the church from more than starting in her real mission, that of redemption of the world, in all of the walks and ways and pursuits and activities of the world.

"I do not minimize theology, I am not questioning now its orthodoxy, or pronouncing any word against its heterodoxy. I say it has provincialized the church in that it is necessarily aloof because it is academic, because it is metaphysical, and, therefore, has not reached so far as the needs and sufferings of mankind are concerned. Read the Nicene Creed, read the Westminster Confession, read the Augsburg Confession, read any theology as it is represented in any creed, and what has it to do with modern life? What single affinity is there established by a single theological utterance between the woes of mankind and the truth which it can proclaim? It knows not one thing about a social program. Jesus came with a social program; He came to set at liberty those that were oppressed; He came to open the prison door for imprisoned souls. He came to convert ashes into joy and sorrow into gladness. He came with His message to antagonize and to overthrow all that is oppressive or that is destructive of the rights of the soul.

"The Gospel of Jesus Christ has to do with every interest of life, has to do with the enfranchisement of all that are enslaved, has to do with the liberation of every mind that is in fetters, has to do with the betterment of society, has to do with every interest of



government, has to do with every interest of home, has to do with every interest of school, has to do with every interest of business, has to do with every interest with which man is concerned.

"Imagine one holding the Westminster Confession or any other notable and historic creed trying to awaken the church of the living God to a social program by pointing out to that church that the Father and the Son are consubstantial; that there are in the Trinity not three persons and yet three persons, who are but one person; that the great decrees of God, definitely known and comprehended and stated, concern simply and solely individual pardon. You find not one word of social salvation in any creed of Christendom. It is individual; individual in its selfish individualism, as though the great mission of the Church of Jesus Christ was simply to get a man pardon, and then be left without any program; to have one's sins forgiven, or the sins of the multitude that compose the membership of the churches forgiven, with absolutely nothing to do.

#### The Suffering World Rebukes the Divided Church.

"The world moaning its misery, the great problems confronting us, all these questions of latter-day significance stand up and say, 'What do you say about it? You claim to be a follower of Him who took little children in His arms and blessed them, have you a word on child labor? You claim to be a follower of Him who was good to the sinful woman, have you a word on the white slave traffic? You claim to be a follower of One who long ago touched life in the principles which He enunciated at every point and affecting every interest, what is your Gospel? Don't you see how theology has provincialized us?'

"The church says that it believes in the risen Christ, and so she did once. But this risen Christ has been by the churches, by the denominations through their theology driven back into His tomb, so that He cannot come forth with His mighty power of redemption to set free society from its ills, and to carry humanity forward in the fulfillment of the problem which He Himself announced in the synagogue at Nazareth.

"And, therefore, the cry of the church to-day, representing all of the denominations, knowing the weaknesses and limitations of denominationalism, is back to Christ; back to an historic Christ—the Christ of the creeds can no longer raise the dead, the Christ of the creeds can do nothing, the Christ of the creeds is bound by theological subtleties and metaphysical speculations; the Christ of the creeds can put no power, no inspiration, no dynamics into the life of the church. Back to the historic Christ, and let us see Him at work. Let us see Him as He raises the dead. Let us see Him as He opens the eyes of the blind. Let us see Him as He unstops the ears of the deaf. Let us see Him as He mingles with publicans and sinners and makes them conscious of their self-respect. Let us see Him in His relationships to the misery and to the woe and to the awful agony of mankind, and then we will know what the church ought to be, and the church then will be set free from her entanglements, from her limitations as respects the sacred and the secular, keeping itself within certain bounds as constituting its sole province, and swinging out into the secular in the name of Him who bids her be loosed that she may go forth and claim her mission and her task.

"I want to say, friends, if the testimony of almost any great denominational convention is to be accepted as reliable and trust-

worthy, that the church through its divisions, through its sects, through its denominations, through its parties, stands almost impotent and powerless in the presence of any great social work that needs to be done. Every element of society is being organized and the church refuses to accept the truth, for which Jesus Christ poured out His life blood, that there must be a united church having only one spirit, and that spirit to do the great straining, draining, tremendous work of the world.

"Now, then, Christian union is the answer to the cry of a provincial church, conscious of her division, conscious of her limitations, conscious of her weaknesses, conscious of her sin, her sin before God. We cannot justify it on any ground either of common sense or scripture. Do you know what is happening right here in this America of ours as the direct result, the immediate result, of our denominationalism? The complete divorce of education from education. Why is it that we cannot teach the Bible in the public schools? It is a perfectly just thing that the State has done in forbidding the Bible to be taught in our public schools, but why is it that we cannot teach the Bible in our public schools, making it possible for the intellect merely to be developed at the expense of the soul's life and the soul's salvation? It is because one denomination fears that the children of another religion will be persuaded, if sectarian instruction be allowed, to accept the teachings and tenets of that religion. It is simply a pure rivalry and a jealous regard for our denominational teaching, our denominational theology, our denominational tenets, and so we have driven the great angel of Christian truth out of the temple of education. Our jealousies have done it; our rivalries have done it; our miserable animosities have done it, and we are criminal before God and the angels. Because we cannot agree among ourselves as to just precisely what is the thing that ought to be taught about Christian religion, we are allowing our children to grow up without ever feeling the mighty pull and power of spiritual impulse or an impulse generated by any higher power than that of the intellect.

#### The Church Powerless.

"Now I rejoice in the fact that we have come upon a time when we know that we are sinners. There is not a religion that can justify its existence in the presence of that prayer of Jesus Christ poured out almost from a breaking heart that they all may be one 'even as Thou, Father, art in me and I in Thee,' that they all may be one in order that a possible organic union, standing out as the apology and defense and justification of Christianity, may result in having the whole world to believe in Him.

"I have here a little pamphlet given forth by the Christian Unity Foundation of the Protestant Episcopal Church which is carrying forward its propaganda for Christian unity to result in Christian union with remarkable zeal and most commendable earnestness. This Foundation is sending out constantly literature bearing on this great subject of Christian union. Now here is an address delivered by the Rt. Rev. C. P. Anderson, D. D., bishop of Chicago. I must be permitted to quote just an extract or two from this most remarkable utterance. It will have a familiar sound to our own people, and probably I am voicing just the very sort of denominational pride which I would kill in making this utterance, but, at any rate, as I understand our own position and our own plea, I do not see how it could be better stated than in the words of this great distinguished churchman.

"The Christian unity propaganda is not radical nor destructive. It is constructive conservatism. It conserves the original constitution of the church. Let us suppose that you are reading the New Testament for the first time without any presuppositions based upon modern conditions in Christendom. You read 'on this rock I will build my church.' 'Tell it to the church.' 'The church, which is His body.' 'He is the head of the body, the church.' 'The church of the Thessalonians,' and so on. Here the church is one. It is a body. It is visible. Now take your eyes off the Bible and look around. Does the bewildering multiplicity of churches fit into the Bible conception of the church? Leave out for the present the form and organization of the church. The point to be pressed is that the New Testament is strong on the doctrine of the church, but knows nothing whatever of the modern idea of churches.

"Poly-churchism is as foreign to the New Testament as polytheism. The 'churches' of the New Testament are geographical congregations of the church. It is true that the sect germ-



Dr. Powell's Church in Louisville.

threatened to invade the church even in those early days, but it was anathematized as a sin of the flesh. 'Now, this I mean, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?' 'I beseech you that there be no division among you.' This very schism which St. Paul characterized as carnal sin has become triumphantly rampant in our time. When one saith, I am of Rome, and another, I of Canterbury, and I of Geneva, and I of Luther, and I of Wesley, are we not carnal and walk as men? The reunion of Christendom, then, is not a perilous pursuit. It would heal wounds, build up the body and restore that unity which characterized the church when she first set out to win the world for Christ.

"And may I add this, likewise from this bishop of the Episcopal Church: 'I speak as a churchman, as a Catholic, as a Christian. Do I need, does any Christian man need, any other terms to define my religion or his? God is my Father; the church is my mother; Christian is my name; Catholic is my surname. Do we need any other names? Why go on to add Anglican, Episcopalian, Roman, Protestant, Presbyterian, Methodist, Congregationalist, Baptist and so on?' That is the new word, although an old word for the divided church of to-day.

"Friends, I am going to say what I believe just here and now, in no spirit of unkindness, recognizing that I must share the guilt. I verily believe that the preachers of the churches are responsible before God for a delayed Christian union. In a recent convention of a great religious denomination a missionary from the foreign field stood up before that august and distinguished body to make a plea for inter-denominational association and co-operation in the con-

duct of the schools on the foreign field, and he was cried down and was not permitted to finish his address, if the reports of the newspapers are to be accepted, and I have not seen that they have been denied.

"I have heard nothing other than this, that it was not the great rank and file of the membership of that magnificent body that was responsible for this most pronounced provincialism, but those who composed that great convention were preachers of the gospel of Jesus Christ. They were men sworn by their vows to proclaim a gospel representative of the aim and purpose and meaning of that gospel to mankind.

"I do not say that these men are to be charged with having been untrue to their convictions, but I claim that their convictions are so narrow in this age, when the spirit of Christian union is abroad, that they have become absolutely anachronistic, out of date; they have been outgrown, they are obsolete, and such an action is absolutely a hindering to make as she claims her great task of not saving an individual here and there, but of redeeming society and presenting here upon this earth some little of the shine and glory of the New Jerusalem let down from God out of heaven.

"I confidently believe, basing my convictions upon the spirit of the time, basing my conviction upon the common sense of business men, who surely know that a divided Christendom is simply wasting money and wasting men and making absolutely ineffective a great Christian program—I dare to entertain the faith that we shall have here in America a national church, because there will be no denominational churches."

# The Father's Priesthood

## An Appeal to the Fathers of Today

### From "Epworth Herald"

The first protector of childhood was the father. Between the little one and all who would harm him, from the foundation of the family, has stood the father. The brother, the friend, the kinsman of whatever degree, might do something in this direction in time of stress; but to the father, always and everywhere, the child looked, and has the right to look for safe-keeping from all that would harm.

The father was the first guardian of health. The mother hand might lead along life's path gently. She might soothe in time of trouble. She might lift up when the little one stumbled and fell; but it was the father's place to watch over the real life crises in sickness or accident.

The father was the first teacher. It was his right, his privilege, to lead the thought of those who called him by the sacred name of father out into the field and tell him the meaning of all the keen young eyes saw in nature. Did the child wonder why the ripple of water made music in its ears, the father's sweet task it was to make known the secret of sound. "Why does the bird flit through the air, and not walk?" the boy asked; and the father took in his hands a fluttering little thing of the sky and taught his child the mystery of bird life. So everywhere out in the world the first things the child knew of the life about him and of knowledge in all spheres came from the lips of the father. From him he learned how to do the work placed upon his shoulders.

The father was the first priest. From the lips of the father the child from the beginning of time learned all it knew of God. The father told his son and his daughter all he himself knew of the relationship of man to man, and of man to society, of man to the world. How deep-seated and how far-reaching this relationship of the father to his son really ought to be, Jehovah himself revealed to the old Hebrew patriarchs. In all literature there is nothing sweeter, nothing more striking and impressive than the language in which God declares the duty of the father toward his sons and daughters in respect to their knowledge of the Ruler of the universe, as well as toward their fellow men. Think of it a moment.

Hear, O Israel; the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words; which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

Many great and precious promises were made by Jehovah for the faithful performance of these duties; and all down through the ages the Hebrews, perhaps, more closely adhered to the divine will

than did any other nation.

And every people which has ever risen to any degree of permanence or of real success has based its religious life upon the statutes so earnestly commended to the Hebrew race and so rigidly insisted upon by him who gave utterance to those commandments.

We of our days have gone far astray from the old way. Where is the man who ever thinks of gathering his children about him and teaching them patiently and impressively the law of God? Shall we not blush with shame as we ask this other and more searching question: How great a proportion of the men of our day and generation could, if put to the test, stand up and name over accurately the laws of God as given to man on the tables of stone and as summed up by the Son of God while here in the world? How we stumble and feel our way on through even the shortest and the simplest of these sacred mandates! Not infrequently do we hear men say, when this subject of the observance of the decalogue is brought up, "O, well, the Ten Commandments are no longer in force. They are all abrogated!" It is an easy way of slipping out of a tight place—easy, but so costly!

For think what we are forfeiting when we thus lay aside the old heaven-given relationship of priesthood in the family! Just as surely as night follows day, just so surely will the shadows of an awful retribution settle down upon this nation if it does not speedily return to the old way of making the parent the religious leader of the child.

It is right to place the little ones under the care of the best possible teachers in the public and in the church school for training in religious matters. We do well when we give our young people the best papers, and books and magazines we can. These are mighty agents for good; they have great power in shaping the thought of the coming generation.

But none of these agencies can take the place of the father's influence. That missing, the home is bereft of its most potent force in educating men and women as to their duty toward God and best papers and books and magazines we can. These are mighty men. And the penalty will be swift and terrible.

If we would see peace again in our nation; if we would have hope for the return of real greatness as a people; if we would behold the evangelization of the peoples now in darkness, and if we would witness the widespread sweep of religious, civil, and material prosperity for which many earnest souls are longing and praying, the father must take back again the old-time position of protector, guardian, teacher, and religious instructor of his children. He must be to them a real priest, not simply pointing out to them the way they should go, but himself walking in that way. He must not only "talk of the commandments when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou sittest up," but he must himself "diligently keep the commandments of the Lord your God and his testimonies and his statutes."

This is surely the footpath of peace. Shall we not walk in it?



# Henry Ward Beecher

What the Religious World Owes to Him

By Newell Dwight Hillis, D. D., Brooklyn, N. Y.

[June is the birth month of Henry Ward Beecher and 1913 the centennial of his birth. We are indebted to the "Homiletic Review" for the following extracts from an article by Dr. Hillis.—The Editors.]

The people of the republic, without regard to church affiliations, owe an immeasurable debt to Henry Ward Beecher. We build tombs for our soldiers—they keep the state in liberty; to our jurists and presidents—they teach us justice; to our inventors and merchants—they furnish us with the comforts and conveniences of life; to our martyrs—they die to secure our happiness and moral welfare. What has Mr. Beecher done for Plymouth Church and Brooklyn and America? Perhaps we are prejudiced by virtue of affection and his long career in our city. Let those who are not of us, therefore, go into the witness-stand and give their testimony. Abraham Lincoln never belonged to Plymouth Church—though

"the world has heard no such eloquence since Demosthenes." Just before his death Phillips Brooks referred to Mr. Beecher and said, "I regard him as the greatest preacher Protestantism has ever produced."

## Beecher as a Prophet.

As a prophet of the unseen God, Mr. Beecher has put the entire nation under obligations. Great as orator, and lecturer, and statesman, his supreme gift was the gift of vision. The prophet is a man who sees the right clearly, who feels the truth deeply, and who will die for his convictions. Not many men of vision and spiritual outlook! There are a thousand analytical intellects born to one seer. Their wisdom is clear and subtle, but their light is always white light; it has no fertilizing power. There are ten thousand great workers in connection with material things where there is one man of vision. Not many Pauls—one in two thousand years. Not many Shakespeares—one in the history of the English race. It sometimes seems as if Mr. Beecher worked under a special dispensation. He himself once said that if you put a microscope over the stamen of the flower, what you see depends not on the flower, but on the power of the lenses. And when a man turns his eyes toward the spiritual sky, what he sees is determined by the spiritual lens that he carries. \* \* \*

## Beecher's Wonderful Career.

Consider what Mr. Beecher has done for our country to deserve our praise and our memorials. Pass in review the leading events of his career. He was born in 1813, on the day dedicated to John the Baptist, who made Herod tremble. That was an *annus mirabilis*. It was the birth year of Wendell Phillips, Charles Sumner, Horace Greeley, and Edwin Stanton. First came ten years in Litchfield, amid the hills, where he grew, a child of the open air and nature; then seven years in Boston, in the era of transcendentalism, and its rich stimulus; then four years at Amherst College. At twenty-one he entered Lane Theological Seminary, where his father was professor of theology. The abolition reform was on. Some of the students were mobbed out of Kentucky. The atmosphere was rife with theological discussion. Dr. Wilson tried Beecher's father for heresy. The favorite text of the theologians was "contend earnestly for the faith." And they fought vigorously and quoted Scripture as an excuse for fighting. Then, as now, the heresy hunters took off the wheels of the Lord's chariots and not the enemies'. Theology was the air the boy breathed, the food he ate, the poisoned water that he drank, and at last he rose up in utter revulsion. He found that men were saved by bread, and not by fighting over the chemical formula that makes bread. One afternoon in May, in the woods, kneeling in prayer, the vision splendid dawned. The sense of the love of God burst into his soul with all the glory of the rushing sunshine, and for the next fifty years he had one theme, man's sin and God's love. At twenty-four he took the first church that was offered—the church at Lawrenceburg—made up, he tells us, of nineteen women and one nothing—a man.

He was his own sexton, swept the church, made the fires, did everything but listen to his own sermons—that the people had to do. Then came eight years in Indianapolis, where once he preached daily for a period of eighteen months, and delivered his lectures to young men on industry, gambling, amusements, the causes of dishonesty—the best book of its kind that ever was written. He was called to the old Park Street Church in Boston when thirty-four, and refused it; he accepted a call to Brooklyn in 1847. He found this church a handful; he carried it through three great revivals and built up a church of 2,500 members. He visited England in 1863, and there met and vanquished his Goliath. He gave the Lyman Beecher Lecture series at Yale from 1871 to 1874, of which, when David Swing laid down the last volume, he said, "They may as well close the series. Everything has been said that can be said." From 1876 to 1880 he gave 300 sermons and lectures a year, probably the greatest physical and intellectual feat that has ever been accomplished. He revisited England in 1886, where he received a warm welcome. And here, in Brooklyn, he died—a long, eventful life, running through the most fiery and momentous period in our country's history.

## Beecher's Views of God.

The world owes Mr. Beecher a great debt for his views of the love of God. Many of you are old enough to remember the medieval theology. It was ultra-Calvinistic. Its essence was that God made a man and a woman and put them in the garden. Then he sent a tempter in, sending him inducements sufficient to break through all the buttresses of virtue, and break down the battlements of man's character. Then when the life of the first father and mother was unclean, this spiritual taint was handed forward, to all the children,



Henry Ward Beecher as a Young man.

Abraham Lincoln sat in one of the pews both the Sunday before and the Sunday after his address in Cooper Institute. But Abraham Lincoln once laid down his morning paper, containing a sermon by our ascended Elijah, and said that he knew of no man of whose counsel, sympathy, and daily friendship he would more gladly avail himself. \* \* \*

No man of his day was more misunderstood. Mr. Beecher suffered, on the one hand, from indiscriminate eulogy, fulsome praise, and an affection that could not blame. On the other hand, he suffered from malignant criticism, and even more from jealousy. But now has come a time when it is possible to sift the wheat from the chaff, to estimate his virtues and his strength, and also his mistakes and his ignorance of men, for it has been wisely said, "No one ever knew more about man or less about men." Now that he has been twenty-five years dead, what do men say of him? The greatest leader in the Congregational Church in England has said: "Beecher carried more genius than any other man of his century." Spurgeon called him "the Shakespeare of the Christian pulpit." Dr. William Taylor disagreed with Mr. Beecher in his theology, but after his death Dr. Taylor said of Beecher's address in Liverpool,

and spread like an awful plague in the blood. For 3,000 years God kept up his manufacturing of evil. He left Asia and Africa and most of Europe during all this time without a single temple or teacher, while myriads poured over into a physical hell, with red hot flames gushing forth. Then after 3,000 years he sent his Son into the scene to die for the elect only, leaving the non-elect to perish for this sin of Adam. Over against this, Mr. Beecher placed the gospel of Jesus Christ, God's love to the evil and the good, God's love to the just and the unjust, God's love to the publican and harlot, God's love that will not break the bruised reed nor quench the smoking flax, God's love that, when the mother's or father's love, like a taper, burns low in the socket, is a star of hope that burns eternal over the prisoner in his dungeon, and the prodigal amid his desolation, his husks, and swine. God's love, that is like a mother's care for her child. Why does God love bad men? Why is the rose sweet? Why is a rainbow beautiful? Why does the lover delight to serve his beloved? Why is the mother glad to give life itself for her sick babe? Why does the sun shine for weeds as well as roses? Because all these have borrowed some little hint and glow and gleam from God, who loves because it is his nature to love, who is toiling tirelessly to make bad men good, and good men better, and the best men heroes and saints, and who will at last, here or there, bring judgment unto victory.

Mr. Beecher made theology reasonable. He showed us the progressive revelation of God. He took the sting out of the theory of evolution, and showed us that evolution was God's way of doing things. He pointed out that every nation had its task, and every tribe its stint, and every individual his duty, and that all the hosts were marching upward toward an unseen goal, that there was a divine leader behind the clouds. He was a great optimist, because he believed in God. His earliest, latest, and profoundest passion was his passion for Jesus Christ. His love for the poor and weak was a love unquenchable, but it was not like unto that immeasurable love which he cherished toward Jesus Christ. He taught us the joy of death. He put flowers instead of black on the house, in the hour when the angels of God's presence hovered about a home from which a little child slipped away.

#### Praised Because of Goodness.

During the centennial year, multitudes will praise Mr. Beecher because of his greatness, but the people of Plymouth Church revere and love him because of his goodness. The notes that he kept before and during his great trouble, the sermons that he preached, and the prayers that he offered during this hour of darkness and pain, hold pages of such spiritual exaltation and fervor as are found nowhere else in the history of devotional literature. His people suffered far more than Mr. Beecher himself. He carried his friends and his church as some father carries a little child in his arms. What a life of prayer and of peace he lived! Morning after morning, during the public excitement, he came down from his room with all the brightness and exuberance of a little child. "God gave me the victory at the beginning of the trouble, and I have his pledge that it will all come out right." At last the sun cleared itself of clouds, and under a serene sky he laid himself down to rest. Twenty-six years have gone since he passed from the scenes of his work, his struggle, and his victory, but his name is still one that charms the people, and his influence is ever more and more, and now that long time hath passed, through his children and the children of those whom he instructed, inspired and transformed, God hath answered his prayer and made his church a place to which the multitudes come seeking bread for their hunger, light for their darkness, and life for those who stand in the region of shadow and death.

Through Henry Ward Beecher God wrought great things for the republic, and the greatness of God in him made our ascended Elijah the glory of his times.

#### As Others See Us

When looking at the paper to see how the question in California is progressing, imagine my surprise to run across the following, given to show the common people in Japan in just what kind of hands their fate had fallen as well as the government of the famous Washington and Lincoln. I translate from the Osaka daily paper called Osaka Maenichi.

##### "My First Visit to the American Congress.

"After I had been in New York awhile I went to Washington. This is the head of the government and I supposed the place to study the government, but fortunately the House was in session and I got a pass to go in the gallery where the guests sit. Well, it was a strange sight, really ludicrous. There was confusion of the members while the House was in session and while a man was making an earnest speech, the different members being busy with what seemed the individual work of each. All were actively engaged in reading letters while sitting in their seats (in the Chamber) while the work was going on, rude to the House and speaker both, it seemed to me, and these letters were not official, but appar-

ently personal letters. Others were calling in a loud voice for the page. Those who seemed to have time off from letters, were reclining in their chairs with their feet up on the table (in the Chamber). The putting of one's feet up on the table is a thing done by Americans very often, but who would have dreamt of their doing it in this place? The worst of all was the fact that some of these were sleeping and others even snoring (in the Chamber). Some were eating apples. (The Japanese do not eat in the presence of any one except on certain occasions.—Writer.) When I thought of the government being in the hands of such people I lost hope.

"The Senate was much like the Lower House though possibly a little better.

"When I spoke to an American about the disorderly conduct of the House, he said, 'This is inevitable when you come to think that these men are from the various states, and among them are farmers and some uneducated backwoodsmen. Not long ago there was a member of the House who did not know how to turn out the gas, so blew it out and went to sleep never to awaken.' This American did not think it strange that the men should act the way they did. A country of Party Politics and not of Ideals."

Wm. H. Erskine.

#### Joe Jefferson on Immortality

These quaint lines were first published in The New York Tribune. Mr. E. C. Benedict has given the following interesting bit of history concerning them: One day when Mr. Jefferson and Grover Cleveland were taking luncheon on board the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life, and as being prepared to meet any moment the common fate of all. He said that he had lately been scribbling some doggerel on the subject, and he recited his lines to us. I asked him for a copy of them, which he said he did not possess, but that he would send me one. This, upon being again reminded of his promise, he finally did, with his signature attached.

Two caterpillars crawling on a leaf,

For some strange accident in contact came;

Their conversation, passing all belief,

Was the same argument, the very same,

That has been "proed and conned" from man to man,  
Yea, ever since this wondrous world began:

The ugly creatures,

Deaf, dumb and blind,

Devoid of features

That adorn mankind,

Were vain enough, in dull and worry strife

To speculate upon a future life.

The first was optimistic, full of hope,

The second, quite dyspeptic, seemed to mope.

Said number one, "I'm sure of our salvation."

"Our ugly forms alone would seal our fates

And bar out entrance through the golden gates;

Suppose that death should take us unawares,

How could we climb the golden stairs?

If maidens shun us as they pass us by,

Would angels bid us welcome in the sky?

I wonder what great crimes we have committed,

That leave us so forlorn and so unpitied?

Perhaps we've been ungrateful, unforgiving;

'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,

"Let's take a look upon the other side;

Suppose we cannot fly like moths or millers,

Are we to blame for being caterpillars?

Will that same God that doomed us to crawl the earth,

A prey to every bird that's given birth,

Forgive our captor as he eats and sings,

And damn poor us because we have not wings?

If we can't skim the air like owl or bat,

A worm can turn 'for a' that."

They argued through the summer; autumn nigh,

The ugly things composed themselves to die;

And so to make their funerals quite complete,

Each wrapped him in his little winding-sheet;

The tangled web encompassed them full soon,

Each for his coffin made him a cocoon.

All through the winter's chilling blast they lay

Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and love;

She brings sweet justice from the realms above;

She breaks the chrysalis, she resurrects the dead;

Two butterflies ascend, encircling her head,

And so this emblem shall forever be

A sign of immortality.



## Disciples Table Talk

### A New Idea at St. Louis.

W. G. Johnston, of St. Louis, writes that the Christian Ministers' Association of Greater St. Louis recently sent out a statement to a number of preachers embodying what it considered, "some of our needs and a way of meeting them." It suggested the organization of "The National Ministerial Association of the Churches of Christ," possibly at Toronto. It seemed to these preachers that such an association should have at least some of the following aims, namely: co-operation of ministers and churches in supplying mutual needs; co-operative book-buying; the possibility of having a library for use through the mails; some plan for making available more of our preachers for institute work, rallies, chautauques, lectures before student bodies, etc.; a better use of the social service idea in the life of the church; meetings for the discussion of living subjects; and the establishment of a magazine in the interest of the preacher's thought and work. A number of interesting responses have been made. J. H. Garrison endorses the entire program, with the exception of the magazine idea; while J. B. Briney hardly knows what to say, sees danger of over-organization, and is "not prepared to endorse the enterprise." A. McLean says: "If such an organization could be effected and if the members would attend the meetings when the meetings were called, I think it would be a very good thing." Stephen J. Corey endorses the entire plan, and thinks it well wrought out. I. N. McCash says: "The impression it makes upon me is favorable. There must be closer co-operation either among ministers directly, or through some agency that will help them bring pastors and churches needing pastors, into closer business relations. . . . I think fees proposed will not be in the way, and the details may be worked out to the satisfaction of all." W. R. Warren, Secretary of Ministerial Relief says: "You will know that I am in heartiest sympathy with such movement from the fact that I took the initiative at New Orleans. . . . Of course I shall be glad to co-operate in whatever seems best." A. B. Philpott, of Indianapolis, brands the scheme as "visionary" and "impracticable."

### County Evangelization in Ralls Co., Mo.

J. B. Rowilson, of Vandalia, Mo., county superintendent of missions for Ralls County, conducted an evangelistic tour of that county early in June. A number of ministers and other workers accompanied Mr. Rowilson, and H. C. Bellew, of Frankford, had charge of the music. The following schedule was carried out; with few exceptions: June 1, 11 a. m., Ocean Wave—H. M. Hale. June 1, 3:30 p. m., Salt River—J. P. Rowilson. June 1, 8:00 p. m., New London—J. P. Rowilson. June 2, 8:00 p. m., Spalding—J. H. Coil. June 3, 8:00 p. m., Rensselaer—H. M. Hale. June 4, 8:00 p. m., Huntington—J. H. Coil. June 5, 8:00 p. m., Ariel—E. B. Redd. June 6, 8:00 p. m., Center—J. H. Coil. June 7, 7:00 p. m., Hays Creek—J. H. Coil. June 8, 11:00 a. m., Union Chapel—J. P. Rowilson. June 8, 8 p. m., Liberty—J. H. Coil. June 9, 8 p. m., Prairie View—W. A. Shulenberger. June 10, 8 p. m., Perry—Geo. A. Campbell. June 11, 8 p. m., Mt. Hope—J. H. Coil. June 12, 8 p. m., Pleasant Grove—J. P. Rowilson.

### A "Daily Life" Church at Nashville.

"To establish a church for week day use as well as Sunday service; a church where the religion of Jesus Christ may become a thing interwoven with the daily life of people"—that has been the vision of the congregation of the Park Avenue Church, Nashville, Tenn. Rev. J. Lem Keevil is pastor of the congregation. When the new house of worship is completed, it will be designated as the Fifth Avenue Church of Christ. The build-

ing will cost about \$40,000. It will contain an auditorium of 1,000 seating capacity; a Sunday-school room with gallery and parlors above and a gymnasium, swimming pool and heating plant in the basement. A blending of Byzantine with Renaissance architecture will characterize the design both inside and outside. Entrance will be through a colonnade and front vestibule into the large auditorium, spanned by barrel vaults and masonry dome of Guastavino construction similar to that used in St. Paul's chapel, Columbia University, and the cathedral of St. John the Divine, New York City. Directly back of the pulpit will be a choir gallery and pipe organ, the latter having been subscribed by the women of the church.

### Regarding Dr. Ames' Harvard Visit.

Vaughn Dabney, in attendance at Harvard College, writes regarding Dr. E. S. Ames' recent addresses given at Harvard: "In many ways Dr. Ames' second visit was more fruitful than the first. Dr. Ames is gaining a larger influence among students and professors alike, and a large number of associates look with pleasure to his return next year as preacher. His two sermons were upon 'Regeneration' and 'The Cloud of Wit-



E. S. Ames.

nesses.' While here, Prof. E. C. Moore entertained Dr. Ames with a dinner in his honor. Leading members of the faculty were present. Dr. Ames addressed the Methodist ministers of Boston while here." Mr. Dabney sends the following list of Disciples now at Harvard: R. C. Foster, Ky.; W. C. McCallum, Ky.; G. D. Kirkpatrick, Okla.; G. P. Ullom, Mass.; Vaughn Dabney, Chicago; G. E. Moore, Australia; Harold Hallsell, Okla.; V. O. Appel, Ill.; W. E. Alderman, Mass.; G. Stewart, Mass.; L. E. Cannon, Ill.; R. H. Goodale, Ill.;—Murdock, Des Moines; B. G. Haggard, Des Moines.

### Regarding the Joint Magazine.

A member of the "Magazine Committee," writes: "The Magazine Committee of the National Secretaries Association met at Indianapolis, on May 29th, and decided upon the details of the plan to publish a joint missionary magazine which is to take the place of all the magazines now published by our Missionary Societies. The plan is as follows: 1. The name of the magazine is to be 'Christian Tidings.' 2. The place of publication is to be Indianapolis, Ind. 3. An editor will be employed to give his time exclusively to the editing of the magazine, with necessary clerical assistance to look after the business management and circulation. 4. The first issue of the magazine is to be

the October, 1913, number, and it is hoped to have the magazine from the press in time for the Toronto Convention. The above plan has been adopted by every society with the single exception of the Christian Woman's Board of Missions. Their failure to enter into the plan will defeat it. The sentiment in favor of a joint missionary journal is universal. The National Secretaries Association has canvassed the matter from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, and without a single dissenting voice the idea has been well received. Secretary Muckley presented the matter at the West Virginia convention and his report was greeted with a storm of applause. Secretary E. E. Elliott has presented the matter to ministerial meetings in more than twenty principal cities and the approval of the Ministerial Organizations to the joint magazine plan has been unanimous. It is to be hoped that our Christian Woman's Board of Missions will give early sanction in order that the joint magazine may be brought out in time for the Toronto Convention. It is up to the women. May they act wisely and quickly."

### Unity in the San Angelo, Tex., Convention.

Frederick D. Kershner speaks with enthusiasm over the spirit of unity and harmony which prevailed at the state convention, at San Angelo. He says: "The San Angelo Convention was characterized by unity, harmony and enthusiasm. It proclaims a new and growing sense of brotherhood on the part of our churches. One of the most noteworthy features was the splendid service rendered by the community generally. The inspiration of a great convention is something which can be felt but not described. More and more our people will learn that they can not afford to miss these fountain sources of enthusiasm. Every church in Texas ought to begin planning now for a great convention at Gainesville. Without co-operation our work must fail. It is the supremest irony to preach Christian union and fail to practice it among ourselves."

Representatives of the Official Boards of the various Disciple churches of Des Moines and vicinity, held a joint meeting at the Central recently. Finis Idleman was Master of Ceremonies. Park Avenue, Highland Park, Capitol Hill, Grant Park, Valley Junction, Chesterfield, Rising Sun, Mondamin, Ninth and Shaw, Clifton Heights, University Place and Central churches were represented, and some member from each of these churches gave a word of greeting and exhibited an earnest desire for the forming of a Disciples Union in Des Moines. Prof. Martin told of the Disciples Missionary Union in New York City and what they were doing.

At the convention of Sixth Illinois District, which will be held at Tuscola, June 17-18, the following are among the speakers: Miss Lura V. Thompson, Carthage; Mrs. Aden G. Pippiett, Champaign; Mrs. Lula M. Burner, South America; Mrs. V. T. Lindsay, Springfield; W. R. Warren, Indianapolis; C. L. DePew, Jacksonville; Walter Rounds, Arcola; H. H. Peters, Paris; Gilbert Jones, Lovington; E. M. Smith, Decatur; J. Fred Jones, Bloomington, and S. E. Fisher, Champaign. J. F. Rosborough, of Clinton, is president in this district.

William Jennings Bryan, secretary of state, has received a letter from the official board of the Central Christian church, Jacksonville, Ill., commending the stand he has taken as the leading cabinet official of the United States against liquor. The letter is signed by each of the twenty-four elders and eight deacons of the church. The action of Mr. Bryan, which has received the endorsement of church, Sunday-school and temperance organizations all over the country, is of special gratification in Jacksonville because of the secretary's former connection with this city in school and church.

At a recent meeting of the state board of the Christian Woman's Board of Mis-

sions of Kansas, held at Topeka, a unanimous call was extended to Mrs. H. M. Snyder of Larned to take charge of a new department of the work, the junior department, and also to serve as assistant state secretary, representing the entire state of Kansas. Miss Alma Moore of Oklahoma, will be the state secretary, taking the place of Mrs. J. E. McDaniel, who recently resigned to take up national work.

W. P. Keeler, Englewood, Ill., writes that in all the annals of the Englewood church few deaths have so stirred the heart of the membership as that of Philip Keeler Spurgin, May 21. Mr. Spurgin is the third son of Robert and Ella Spurgin, having been born Oct. 21, 1890. From early boyhood he has been an active worker in the Englewood church and Sunday-school. Tuberculosis was the cause of his death.

S. G. Buckner delivered the baccalaureate sermon for Somerset, Pa., High School June 1, taking as his theme "Self-Finding." Mr. Buckner goes to Portland and Los Angeles in July to attend the World's Citizenship Conference and the International Christian Endeavor Convention. The Somerset Church will entertain the Western Pennsylvania Christian Missionary Convention in September.

George Darsie, of Terre Haute, Central, addressed the men at Frankfort, Ind., May 20. It was the occasion of the annual banquet of the Men's Class, which J. C. Burkhart, minister, teaches. One hundred and twenty-five men sat down at the tables. Visitors were present from surrounding towns. The banquet was held in the tabernacle which was built for the Scoville meetings last November.

Charles B. Newnan, retired pastor of Central Church, Detroit, died May 30, after six years of ill health. Mr. Newnan resigned his pastorate when his health began to fail and went to California, but the trip did not bring permanent improvement. He is survived by his widow and two children, H. L. Newnan of Detroit, and Mrs. L. M. Railsbach, of Saginaw.

R. B. Helsar, pastor at Trenton, Mo., has returned home from Excelsior Springs where he made an extended stay for the benefit of his health. Although feeling considerably better it will be necessary for him to refrain from the ordinary heavy work of the pastorate for some time. He returned to his work against the advice of his physician.

At the homecoming service held at University Church, Des Moines, May 25, about fifty charter members were present. The church was organized in 1888. Probably the largest communion service ever observed in Des Moines was held in the afternoon when an assembly that filled the entire space of the tabernacle partook of the communion.

The annual meeting of the Iowa City, Iowa, group of churches will be held at Nicholas, Iowa, June 13. The program includes, among others: S. J. Epler, Liberty; W. J. Wright, Kalona; C. A. Vannoy, Iowa City; Prof. J. F. Reilly, Iowa City; L. Dunlap, Kalona; and Prof. W. S. Athearn, Drake University.

Pra. Miner Lee Bates, of Hiram, was the principal speaker at the first anniversary of the dedication of the First Church, East Liverpool, Ohio, May 25. He took as his theme "Abounding." A total of \$1,402 was raised to apply on the building fund. E. P. Wise ministers to this church.

The Cadillac, Mich., church is endeavoring to raise \$2,500 for the extension of their church property. It has become necessary to put a foundation under the present church, and to build additional class rooms for the accommodation of the rapidly increasing Sunday-school.

The church at Adrian, Mich., has organized what is known as "The Workingmen's Brotherhood of the Church of Christ." Its motto is "Ich dien" which translated means "I serve," and the society's slogan is "Solve

ing the man's problem." About thirty members are reported.

George C. Meeker of the church at Chico, Cal., has been elected president of the Sacramento Valley Christian Ministers' Association. Ellis Purlee of Red Bluff is the new secretary. The association will hereafter hold a meeting every month in one of the cities in the district.

The Phillips Bible Institute, Canton, O., sends its first annual report of enrollment, as follows: Resident (22 states and countries) 82; night (7 religious bodies) 257; correspondent (41 states and countries) 304. Total enrollment 633. M. L. Pierce is Dean of the Institute.

H. O. Pritchard, of Bethany, Neb., and R. McQuary, of Tecumseh, recently held a meeting for the church at Wymore, Neb., as a free will offering to the cause of state missions. E. R. Child, pastor at Wymore, writes in hearty appreciation of this good service.

Dr. E. I. Osgood has been attending a meeting of the Pekin Medical Conference and writes about the wonderful union spirit that is taking possession of the missionaries in China. He states that not less than nine union medical schools have been started.

First Church, Huntington, Ind., observed the fourteenth anniversary of its founding May 19. The principal speaker was W. J. Young, of Piqua, O., who was the first resident pastor of the Huntington Church. His theme was "The Men of the Church."

In the recent Sunday-school contest between the Hammond, Ind., and Jackson Boulevard, Chicago, schools, a sunrise parade, special trolley cars and a Boy Scout guard were features of the closing day, June 1. The former school claims the victory.

H. P. Shaw and wife, of Turlock, Cal., were reappointed missionaries to Shanghai, China, at the last meeting of the executive committee. They will sail about September 1. The physicians now pronounce Mrs. Shaw in good health.

Barclay Meador, pastor at Lebanon, Mo., is visiting during the month of June, a number of the churches and school houses of the county with stereopticon views showing the principal scenes in the life of David Livingstone.

The church at Atchison, Kan., with an attendance of nearly 500 in the Bible school, went on record as vigorously opposing the opening of the pool halls on Sunday in Atchison. The protest was taken to the mayor at once.

The receipts of the Foreign Society for the first twenty-five days of May, amounted to \$19,141, a gain over the corresponding time last year of \$7,449. There was also a gain in the number of contributing churches.

George A. Campbell, pastor at Hannibal, Mo., recently entertained the Ministers' Alliance of Hannibal at luncheon. "The Lighter Side of the Ministry" was discussed by the company.

C. M. Chilton delivered the baccalaureate sermon for the St. Joseph Central High School. Mr. Chilton also gave the commencement day address at Drake University, June 11.

A. F. Hensley reports forty-three baptized at Bolenge, Africa, and thirty at Bobangi, an outstation on the Ubangi. H. C. Hobgood reports 110 baptisms at Lotumbe, Africa.

The Christian Endeavor Society of the church at Galesburg, Ill., recently gave a shower for Will Frymire, a Galesburg boy, who goes this summer as a missionary to Africa.

Frank Garrett speaks of seven baptisms at what is known as the Drum Tower, Nankin, China, and twenty more at the South Gate, same city. They are about four miles apart.

W. H. Hanna reports thirteen baptisms near Vigan, P. I. The college at Vigan will begin with ten Bible students and, all told, there will be about thirty in the dormitories.

Bert Wilson, formerly secretary of the men and religion forces in Lincoln, Neb., will soon begin work in connection with the Foreign Christian Missionary Society.

R. W. Gentry, Winfield, Kans., preached the baccalaureate sermon for the high school in that city. Mr. Gentry took for his theme, "Am I My Brother's Keeper?"

The Foreign Society has sold about 10,000 volumes of missionary books since October 1, 1912. This is far in advance of the record for the corresponding time last year.

Secretary Stephen J. Corey will represent the Foreign Society on the Central Committee that is planning for a nation-wide missionary campaign.

The church at Terre Haute, Ind., enters the Living-link column in the Foreign Society. George Darsie is the splendid missionary pastor.

Dr. C. L. Pickett is cheered over the dedication of his new hospital at Laoag, P. I., March 28. There have been a number of conversions.

J. L. Thompson, Greeley, Colo., delivered the commencement sermon in the State Teacher's College located at Greeley, May 25.

G. A. Hess, pastor of Central Church, Clinton, Ia., will attend the second world's Christian citizenship conference at Portland, Ore.

Secretary Stephen J. Corey will speak before the International Christian Endeavor Convention at Los Angeles, Cal., July 13.

H. O. Breeden, pastor at Fresno, Cal., reports that a new building for the work there will probably be begun in September.

Frank V. Irish, formerly of Hyde Park, Chicago, is promoting a new church on Indianola Avenue, Columbus, Ohio.

A contract has been let for a new \$30,000 building at Lafayette, Ind. (First), where Geo. W. Watson ministers.

The pipe organ at Bowling Green, Ky., was installed May 30, with an elaborate recital program.

E. F. Daugherty will deliver the Alumni address at Franklin College, Franklin, Ind.

W. H. Bagly preached the baccalaureate sermon for the high school at Taylor, Tex.

The Iowa Christian Endeavor Convention will be held at Cedar Rapids, June 24-27.

The new \$15,000 building at Vernon, Tex., was dedicated May 25 by I. N. McCash.

Mrs. Louise J. Taft recently addressed the school at Lincoln, Neb., First.

I. N. McCash dedicated the new Rock Falls, Ill., building May 25.

C. S. Medbury preached the baccalaureate sermon at Drake June 8.

C. R. Neel delivered the Memorial address at Salt Lake City.

The Timewell, Ill., church, costing \$15,000, was dedicated May 25.

J. H. O. Smith dedicated the new Snyder, Okla., church May 25.

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## EVANGELISTIC MEETINGS.

West Point, Va., W. J. Hall, pastor; Coffey and McVay, evangelists.  
 Linton, Ind., Melnotte Miller, pastor; James Small, evangelist.  
 Sheridan, Wyo., Floyd Rash, pastor; V. E. Ridenour, evangelist; 42; continuing.  
 Paris, Tex., J. T. Ogle, pastor; Minges Company, evangelists.  
 Gotebo, Okla., Oscar Ingold, evangelist; 46; continuing.  
 Auburn, Neb., John Alber, pastor; Seoville Company, evangelists; 133; continuing.  
 Berea, Ill., E. W. Allen, evangelist.  
 Eminence, Ky., R. E. Moss, pastor; W. H. Sheffer, evangelist.

## RESIGNATIONS.

Roger Fife, Coffeyville, Kan.  
 N. A. Borop, Beloit, Wis.  
 R. B. Mitchell, Danville, O.  
 J. W. Gates, Coleman, Tex.

## CALLS.

D. J. Howe, Ladysmith, Wis.  
 B. F. Watson, Bethlehem, Ky., to Maxwell Street, Lexington.

## Budget Sub-Committee Reports

The Budget Sub-Committee, appointed at the last regular meeting of the full committee, consisting of R. G. Frank, chairman, President Hill M. Bell and Walter M. White, met in Chicago, May 26th and 27th, all three members being present. Mrs. Atwater and Mrs. Longdon representing the C. W. B. M., and R. M. Hopkins, representing the National Bible School Association, met with the Committee in conference, presenting some matters of importance pertaining to the work of their respective interests. A communication from I. J. Cahill, Secretary of the State Secretaries Association, was read.

Following this conference the Committee carefully canvassed the work of the former meeting of the full Committee in the light of information received since the publication of the tentative report of the Budget Committee.

After a thorough consideration of the percentage basis plan, and the national budget plan, a comprehensive draft of the latter being presented to the Sub-Committee by the Chairman, R. G. Frank, it was unanimously decided to recommend the national budget plan, for the consideration of the full Committee, as being the most reasonable and simple means of relieving the present unsatisfactory method of collecting and distributing our missionary and benevolent offerings.

At this time it is the purpose of the Chairman to call a meeting of the full Committee in Chicago the latter part of June.

Walter M. White, Sec. Sub-Committee.

Toronto Convention  
Representatives of Churches

In connection with our last national convention held in Louisville, a mass meeting of all those attending the convention was convened at which a constitution was adopted providing that the future national conventions should be composed of representatives of the churches properly chosen and authorized by the churches themselves. This mass meeting further adopted a resolution which provided for the appointment of a committee of fifteen brethren and sisters to arrange for the first convention to be held under this new arrangement. In the discharge of its duties this committee appointed the three persons whose names are signed below as a committee on credentials for the convention of 1913, to be held in Toronto, Canada, from September 30 to October 6.

Article 111 of the constitution adopted at Louisville provides for the membership of the convention and reads as follows: "The convention shall be composed of members of Churches of Christ as follows: Representatives appointed by Churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members, provided that no church shall have

more than five representatives."

It is therefore the privilege of each church to designate a certain person or persons as provided by the constitution to attend the Toronto Convention and to act as its representative or representatives. This committee will later provide the churches with blanks by means of which the fact of the appointment of each person may be certified by the officers of the church. The representatives of the church should bring this form when properly filled out with him to Toronto, and upon its being deposited with the person authorized to act for this committee and upon the payment of a convention fee of fifty cents he will receive an official badge and program. The badge will entitle him to a reserved seat in a section of the convention hall set aside exclusively for representatives of the churches. All matters coming before the convention will be decided by the votes of these representatives.

Other persons who may desire to attend the Toronto convention are hereby informed that a non-official badge will be provided for them and that this and the program may be secured by paying the convention fee of fifty cents. Such persons may sit in any part of the convention hall except in those sections reserved for representatives and may enjoy all the privileges of the convention except those which by the constitution are reserved exclusively for the representatives of the churches.

It is the intention of this committee to provide these blanks and so distribute them that they will be available for every church, but in case any church fails to receive them a note or card addressed to any member of this committee will secure them. In case this cannot be done, a note certifying that the person named is a representative of the church will be accepted by the committee.

Allan B. Philpott,  
 W. C. Morro,  
 Effie L. Cunningham.

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## World's Citizenship Conference, Portland, Oregon, June 29-July 6

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Representative men from all Christian countries have been invited and will be welcomed to this international symposium on Christian citizenship, peace and war, emigration and immigration, education and religion, the family and divorce, prison reform and civil service, social conscience and personal character, the obligations and observance of one holy day in seven, the physical and spiritual evils of intemperance and how to meet them, social evils and their preventatives and remedies, the claims upon society of its delinquents and dependents, the ethical values of Christianity and the Christian presuppositions of a sound ethic—these and many other vital themes will be considered, not with a view to the trying out of certain theories simply, but to the end that a better understanding may be reached, a mutual advantage from past experiences derived, and a broader and higher platform of Christian citizenship everywhere permanently achieved.

Among speakers and their subjects will be the following:

The Moral Implications of the Right of Suffrage—President Woodrow Wilson, Trenton, N. J., U. S. A.

Socialism—Raymond Robins, Chicago, Ill., U. S. A.

Christian Forces in Levant—Dr. Armenag Haigazian, Konia, Asia Minor, Turkey.

The Necessity of An Awakened Public Conscience—Judge A. Z. Blair, Portsmouth, Ohio, U. S. A.

Religious Instruction in State Educational Institutions—Dr. James S. Martin, general superintendent National Reform

Association, Pittsburgh, Pa., U. S. A.  
Municipal Reform—Rev. Dr. Mark A. Matthews, Seattle, Wash., U. S. A.  
Prison Reform—Hon. Oswald West, Salem, Ore., governor of Oregon.

The Obligations of the West to the East—Dr. Isaac Taylor Headland, Pekin, China.

Religious Fundamentals in the Common Law—Dr. Richard Cameron Wylie, Pittsburgh, Pa., U. S. A.

The General Scope and Purpose of the Portland Conference—Dr. Henry Collin Minton, president National Reform association, Trenton, N. J., U. S. A.

The Moral Accountability of Nations—Dr. J. A. Macdonald, editor Toronto Globe, Dominion of Canada.

## Summer State Conventions

Montana—June 10-12—Missoula.  
Colorado—June 12-16—Denver.  
Missouri—June 16-19—Fulton.  
Minnesota—June 16-23—Lake Marion (Minneapolis.)

Inland Empire—June 17-19—Clarkston, Washington.

South Dakota—June 19-22—Spencer.

Oregon—June 19-29—Turner.

West Washington—June 23-25—Mt. Vernon.

New York—June 24—Keuka Park.

North Dakota—June 19-22—Fargo.

Good Citizenship—June 29-July 6—Portland. (Interdenominational)

Alberta—July 8-9—Lethbridge.

Louisiana—July 8-10—Lake Charles.

Christian Endeavor—July 9-14—Los Angeles.

Saskatchewan—July 11-12—Yellow Grass.

Prince Edward Island—July 11-14—New Glasgow.

Manitoba—July 15-16—Portage la Prairie.

California, South—July 23-August 4—Long Beach.

California, North—July 14-20—Santa Cruz.

Iowa—July—Keokuk.

Nebraska—August 11-17—Hastings.

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